

The Catholic Register

PUBLISHED EVERY THURSDAY BY THE CATHOLIC REGISTER PUBLISHING CO. PATRICK F. CRONIN, Business Manager and Editor.

Approved and recommended by the Archbishops, Bishops and Clergy. ADVERTISING RATES: Transient advertisements, 2 cents a line. A liberal discount on contracts.

Telephone, Main 489. MONTREAL AGENCY: 18 Richmond Square R. J. LOUIS CUDDHY, MONTREAL REPRESENTATIVE

THURSDAY, NOV. 19, 1903. CANADA AND IMPERIALISM.

(No. 6.)

The prospect of having Imperialism as the chief issue in our Federal elections next year deserves some consideration. There are several Canadian politicians, all opposed to Sir Wilfrid Laurier's government, now in England, helping Mr. Chamberlain, and incidentally training for the transference of the theatre of action to the Dominion as soon as the date of the elections is announced.

Upon the character of the employment in which these gentlemen are engaged we will presently touch. They must be under long contracts of service, inasmuch as their employer in one of his latest speeches has intimated pretty clearly that he will not submit his fiscal policy to the British electors for another twelve months. Mr. Chamberlain has announced certain engagements next autumn, "before the general elections."

Meanwhile the fight rages fast and furious throughout the length and breadth of Great Britain. So vast is the expenditure of money in Mr. Chamberlain's interest that a general cry has been raised for information concerning the source of his fund. Mr. Chamberlain and his committee positively refuse to give any account of their financiers. They are able to buy up newspapers and buy over opponents. They throw their money around in Canada and place their uniform upon the backs of politicians who have been Colonial Cabinet ministers. The game they are playing is for large stakes and they are neither scrupulous nor delicate as to the means they resort to.

The term "splendidly imperial" is further defined: "By fiscal arrangements with our colonies we shall allay the watchword in the Imperialist camp. Persistent rumor has it that the war fund is supplied by the Rand millionaires, who not only owe Mr. Chamberlain an immeasurable debt for work done and performed in their interests, but who also consider that they can best carry out the Imperialist testament of the late Cecil Rhodes while Mr. Chamberlain continues to enjoy popularity and do their will. Every element of probability would favor the correctness of this rumor. There has been no public subscription of money in Britain to forward the so-called "Fiscal Revolution." It has been sprung upon the people. It was actually sprung upon the Government of which Mr. Chamberlain was a member. Though a wealthy man himself, no one suspects Mr. Chamberlain of the foolishness of spending a shilling of his own money for the cause. But it is plain enough that when ready to shoot his bolt he was financially prepared for all the risks he assumed. It is altogether likely that the money came from the exchequer of the Rand capitalists, and that out of their coffers the Canadian recruits to the Imperialist banner are being paid. This money will certainly find its way into Canada to influence our Federal elections next year. What commentary are Mr. Tarte's constituents to make upon his enlistment in such a service. His very character

in the mystery that surrounds it speaks of plotting and treachery to Canada.

Sir Charles Tupper, Mr. Tarte, Mr. Foster and their friends are all at infinite pains to champion the prospective benefits that they think might accrue materially to Canada as a result of Mr. Chamberlain's success. We have already seen, however, that their employer has been himself less discreet and that Mr. Balfour has become the tendency to extend colonial liberties. Their lieutenants on the platform and in the press of England we find quite outspoken. In the November Nineteenth Century for instance, Mr. Benjamin Taylor, one of the leading apostles of Imperialism, comes out boldly and denies that the essence of Mr. Chamberlain's scheme is aught else than the getting hold of the colonies by new laws which shall control them for the benefit of England for all time. He declares that the offer of a preference is only a means to this end. Here are his words:

"The essence of Mr. Chamberlain's scheme, as definitely, or at all events provisionally laid down in his Glasgow speech last month, is neither protection nor reciprocity nor retaliation, but the consolidation and unification of the empire. It may be true—it doubtless is true—as Sir Henry Fowler says that we as a nation have been free traders from purely selfish motives and not in order to educate the world in economic orthodoxy. It will not be less selfish on our part to modify the practice of free imports in order to draw together in indissoluble bonds all the members of the British empire. To those who do not care for Imperial unity, or who do not believe that any closer tie than the bond of sympathy can be devised to hold together the empire, Mr. Chamberlain's appeal is naturally as that of a voice crying in the wilderness. But to those that are convinced that if the bond be not tightened by material considerations it will loosen and slacken and gradually fall away, the question is not now Mr. Chamberlain's scheme or contracts or conflicts with accepted doctrine but how far it will serve to consolidate. . . . To those of us indeed who have been for a life time engaged in matters the contemplation of which now convulses the novices the present controversy has seemed long inevitable."

The whole tenor of the article from which the foregoing is an excerpt, is an appeal to the Free Traders of Britain to restrain themselves and allow Mr. Chamberlain a free hand. The colonial preference is but a means to an end, a sop held out to the colonies to get them into a "closer tie," in view of the "future which portends" an industrial England outclassed by her German and American manufacturing competitors. Mr. Chamberlain's "weapons" are described "as excellent" and his object as "selfish" as the veriest British Free Trader could desire. The duty of the "British citizen" is laid down in these words: "If he insists upon adhering to free trade as it now exists and is supposed to have made our prosperity, his decision will be from pure selfishness. If he decides upon adapting the national fiscal system to the claims of Imperialism his decision will also be from pure selfishness. In the one case, however, the issue will be narrowly national, in the other splendidly imperial."

The term "splendidly imperial" is further defined: "By fiscal arrangements with our colonies we shall allay the watchword in the Imperialist camp. Persistent rumor has it that the war fund is supplied by the Rand millionaires, who not only owe Mr. Chamberlain an immeasurable debt for work done and performed in their interests, but who also consider that they can best carry out the Imperialist testament of the late Cecil Rhodes while Mr. Chamberlain continues to enjoy popularity and do their will. Every element of probability would favor the correctness of this rumor. There has been no public subscription of money in Britain to forward the so-called "Fiscal Revolution." It has been sprung upon the people. It was actually sprung upon the Government of which Mr. Chamberlain was a member. Though a wealthy man himself, no one suspects Mr. Chamberlain of the foolishness of spending a shilling of his own money for the cause. But it is plain enough that when ready to shoot his bolt he was financially prepared for all the risks he assumed. It is altogether likely that the money came from the exchequer of the Rand capitalists, and that out of their coffers the Canadian recruits to the Imperialist banner are being paid. This money will certainly find its way into Canada to influence our Federal elections next year. What commentary are Mr. Tarte's constituents to make upon his enlistment in such a service. His very character

RELIGION CRUSHED IN FRANCE

The worst has not yet been heard from France. More and more clearly it is being made evident that the object of the Combes Government is to destroy all evidences of religion on the face of the nation. Religious Orders are to be debarred from teaching under any circumstances. This means that religious instruction is to be suppressed in schools of every description. But what of the homes of France? Is the faith to be preserved in these sanctuaries? Rather it is to be eradicated that the blight of religious indifference has already gained too much headway in them. Otherwise it must appear wholly incomprehensible that the public life of the country should flout the very conscience of the people. The "bloc," or combination among the various groups of Republicans and

Socialists supporting M. Combes, grows steadily more intolerant of religion. The mandate has gone forth that the crucifix must be removed from French Courts of Justice. Religion must not attempt to associate itself with justice or with education. An irreligious state insists that its own stamp be placed wherever the symbol of religion formerly was seen. The regime of ir-religion is specially imposed upon the poor. They have nowhere else to go now than to state schools. Though the rich man may no longer send his daughter to a convent, he is at liberty to bring a private tutor into his house. Liberty having been suppressed in public, the next step may be an edict that private religious teaching is equally an offence against the law. Apparently there are none in France strong enough to protest against a reign of tyranny more capricious than the ancient Romans ever submitted to from their emperors. If it were not that faith and the lessons of history alike forbid the conclusion, it might be thought now that Combes and the ir-religionists have finally triumphed and that the future France will stalk as an atheist among the nations of the earth.

IRISH LAND PURCHASE.

We have read in The Dublin Freeman's Journal of Nov. 6, Mr. William O'Brien's letter tendering his resignation of his seat in Parliament and his position in the National organization. His reasons as stated are wholly concerned with The Freeman's Journal, the great National daily of Ireland, and with its contributions to the discussion of prices to be paid under the new Land Act. We have also read the Freeman's most reasonable comments upon Mr. O'Brien's letter, and feel at a loss to understand how any vital cause which alone should prompt Mr. O'Brien's course can have arisen out of their differences of opinion as to what is best for the tenant farmers of Ireland at this particular juncture. From first to last, both with regard to the discussion of the provisions of the Land Bill during its passage through Parliament, and afterwards in estimating the price which the tenants could afford to pay, the leaders of the Irish people and the National press have displayed a grasp of details and conditions that must often have filled their friends outside of Ireland with honest admiration. The expert opinion arrayed upon the tenants' side invariably showed up to public advantage, so that the Government and the landlords could not help but be influenced by it at every stage of progress. A good deal of what has been called conciliation was simply the result of conviction brought home to the landlords and the Government by the representatives of the people. The Freeman's Journal has been the chief vehicle of this intelligent thrashing out of the facts. The services it has rendered the country are immense, and Ireland may well be proud of a press conducted with so much ability as well as unswerving fidelity to the people's interests. What strikes us most satisfactorily is the warmth with which the Freeman declares its appreciation of Mr. O'Brien's labors in the long fight for a just settlement of the land question. Mr. O'Brien can well afford to be equally generous, though he may as an expert on land values not share the Freeman's views in all points of detail. Ireland still needs the best services that her press and her public men are capable of. Home Rule remains to be won.

IRISH IMMIGRATION TO CANADA

The Register believes in stopping the ruinous tide of emigration from Ireland. If the Dominion Government desires to be well-advised on this subject, we think that it should listen to what The Register has to say, rather than consent to many of the petty schemes that fakirs who are trying to make a little "easy" money sometimes succeed in getting through our immigration department. The object of Canadian agents in Ireland at all events is not to encourage the people to emigrate, but to attract to Canada, if possible, those who are about leaving for some distant country. Some of the methods resorted to, however, bear the most remarkable resemblance to the stereotyped genius of bargain-counter advertising and patent medicine puffery. You imagine you can see the great mind of W. T. R. Preston shining out through it. For instance there is the distribution in the National Schools of Ireland of free copy books for the children, interlarded with advertising matter. Cardinal Logue has written an indignant letter to the anti-Emigration Society about it. The trick is so far beneath the dignity of a great country like Canada that instead of helping its object it has a directly opposite effect. The people come to look upon Can-

The Burning of Guy Fawkes

Editor Register.—At the Orphans' Home in this city, a place situated in the west end, the custom of burning Guy Fawkes in effigy is annually kept up. Surely in an institution such as this one is, one founded on charity, charity should prevail, and it should be the last place in this city to be a means of stirring up the old fires of religious bigotry. READER.

Mr. John Morley on Protection

Nottingham, Nov. 4. Mr. John Morley was to-night the principal speaker at a Liberal demonstration held in the Albert Hall, Nottingham. The building was densely crowded. Mr. John E. Ellis, M.P., as Parliamentary representative of the Rushcliffe Division, occupied the chair.

Mr. Morley, who was greeted with enthusiasm, said he did not regret one single word of denunciation he had ever uttered about the recent war (hear, hear). The scene of that war was no longer advocated by the friends of the war as a field for white labor. Turning next to the subject of education, he said the Archbishop in his recent letter showed himself to be wiser than the Prime Minister. The necessity felt for such a letter should not fail to make some impression upon the mind of the Government, whose Education Act had only excited strong hostility and opened up new difficulties. His (Mr. Morley's) own view had been, ever since he began to think about public questions, that the question would never be settled until the hand of the State was altogether removed from religious instruction (loud cheers). The State was properly concerned with secular things, and not with religious. He hoped he had not thrown a firebrand amongst these (cries of "No"). He was sure it would come to that (renewed cheers). Turning next to the Fiscal controversy, he said it was one of the most vital issues that could be presented to any country, but what confusion there was, what party confusion, what political confusion, even Cabinet confusion (laughter)! The members of the Cabinet seemed to stand aside from this controversy. They did not tell us frankly where they were. He wondered whether at their Cabinet Council meeting next Friday the Ministers, in the inviolable secrecy of the Cabinet (a laugh)—not so inviolable now as it used to be (laughter)—would take off their masks, in each other's presence. He hoped that before long this Ministerial masquerade would come to a compulsory or a voluntary end (hear, hear, and cheers). Fiscal matters, trade questions, and international exchange were simple enough, no doubt, when we got to the root of the thing, but it was very complex in the mechanism by which its operations were conducted. He would not at present go into a close discussion of these aspects of the controversy, but would rather confine himself, as was suitable on such an occasion, to one or two practical bearings of the question (hear, hear). There had been a recent meeting in Nottingham to form a branch of the Tariff Reform League, and at that meeting some of the speakers drew a most colorful picture of the city, and of our industries, urging that the poor manufacturers were sadly in need of relief (a laugh). What was the real meaning of the precious and fantastic relief now promised? (A Voice—"Outdoor relief.") But let them look at it from the indoor point of view—the cupboard point of view. What did the new policy mean? It meant that bread was to become dearer, and so would meat, butter, eggs, cotton goods, woollen goods, leather goods, and shoes, etc. Before they changed their policy let them be kind enough to ask themselves where in Europe the working people are best off. It was surely in England, Holland and Denmark, Free Trade countries. Let them not be deluded by references to America. No doubt, the United States was Protectionist, and too Protectionist against us, but had we realized that, for more than a century, absolute Free Trade had existed upon the American Continent over great numbers of civilized people that ever before were allowed to work without fetter or restrictions for their mutual benefit and their common good (cheers)? He would like to call their attention to the extraordinary agility with which this controversy was being contradicted. It was sometimes said the workmen of France and Germany were better off than ours. The right hon. gentleman proceeded to quote in reply from a speech of a French manufacturer to a body of French weavers, in which he pictured their condition as much worse than that of British workmen. Next, in regard to Germany, it was a fact that some four millions of workers there were earning less than 15s per week; 85 per cent. of the total were earning less than £40 per annum; and 85 per cent. were earning less than £1 per week. Did not these facts show Germany to be a paradise (a laugh)? So far from being a paradise it was not even a purgatory, but a lower stage (laughter). All this was apart from the exhausting hours worked in Germany and the political discontent which had greatly increased there since 1890, when food duties began to be imposed. But as soon as all this was proved the tariff reformers turned round as nimbly as squirrels, and asked whether we were to allow the productions of these sweating industries to come here and compete with our honest labor. If any said that there had not been, since Free Trade was introduced, an enormous development in all our industries, an enormous improvement both in the profits of their manufacturers, and in the well-being of the employed, then any man who disputed that was a man not worth disputing with (laughter). There was a 20 per cent. protective duty in favor of Nottingham manufactures up to the Free Trade time, but were the forefathers of this present audience prosperous then, contented, and in a condition to be envied? On the contrary, petitions were then, constantly, between 1820 and 1830, being sent up from this district to Parliament and the Government Nottingham frame work-

ST. PETER'S PROPOSED NEW CHURCH.

The Register is glad to bespeak the interest of its Toronto readers in the proposal to build a new church in St. Peter's Parish. Father Minahan has hosts of friends, who, we feel sure, will enlist themselves as auxiliaries with his parishioners and push on so laudable an undertaking as we have outlined in another column of our present issue. St. Peter's has advanced by noble endeavor, which its worthy pastor so well typifies in his daily work. Because the parish is small it needs all possible help from outside. We have no doubt whatever that the parishioners themselves will give every dollar they can afford. But lest they fall far short of their aim, the co-operation of friends throughout the city at large should be manifested without delay.

EDITORIAL NOTES

In The News of November 14th we find a glowing description of a purely election fund syndicate, which is about to apply for a provincial charter of incorporation. It is well known that the members of the syndicate are conspicuous corporation grafters. What a beautiful aggregate to administer election funds purely! It seems to us that our religious contemporary, The Globe, is lamentably behind the times devising a new political version of the penitential psalms for Monday morning reading. It should take a leaf from the good book of its friends up Yonge street and purify its "barnacles" by syndicating them. "Barnacles Limited" would be a fetching headline to a joint-stock prospectus. The public simply could not resist taking some stock in it.

IN MEMORIAM

Rev. Thomas Edward McDermott, born at Montreal, May 26th, 1872, educated at the Christian Brothers' Schools, Montreal, the Montreal College, St. Michael's College, Toronto, and the Grand Seminary, Montreal, curate at St. Patrick's church, and curate and acting parish priest at St. Mary's Church, Montreal, died at the Hotel Dieu, Montreal, Friday evening, Oct. 2nd, 1903, at the age of 32. Buried from St. Ann's Church, Montreal, Oct. 5th, 1903. Interred at Cote des Neiges Cemetery.

Weep not for him, that soul so bright, Noble priest, true unto his God, He's gone to adore the Bright Light While his body rests 'neath the sod.

His life, though short, was full of deeds, Deeds of true devotion and love, Attending Christ's poor and their needs, Leading them to their Home Above.

He loved to visit those oppressed, With sorrow, grief, and lonely care; To bring them joy, peace, and true rest, In the sweet balm of Holy Prayer.

A model true, all things for God, Of death his spirit had no fear; His life was soon to Kiss the rod, Joy filled him as the end drew near.

How grandly in his robes he lies, His pale hands folded on his breast; Gone, where the spirit never dies, Where they enjoy Eternal Rest.

That voice so sweet, is still to-day, And we are left in silent tears; "Be true to God," he oft did say, 'Twas the lesson he taught—for years.

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knitters in one of these petitions said:—"Any station in life is far preferable than being a frame work knitter. No man of sympathy could look on our meagre faces, or emaciated bodies, or ragged garments, and say we are not wretched beyond anything he ever saw." Could one believe that men could put their names to such a petition unless their condition was indeed miserable? (Hear, hear.) He really wondered how any public man could propound a policy which ran the risk of restoring that inhuman and disastrous state of things; but he did not believe that the proposal would succeed (cheers and hear, hear). He observed that the president of one of the employers' associations in Nottingham, a gentleman himself favourable to a change in fiscal policy, had said that 70 per cent. of the workers of this district would vote against a food tax even if they were promised Protection upon the articles that they manufactured. There was no doubt that between 1888 and 1892 the British hosiery protectionists, whilst the hosiery exports of Germany to the United States had been growing. But that was no argument for the notion that retaliation would give relief, because the German exports of hosiery into the United States had been growing in spite of the same American tariff as confronted us (hear, hear). Therefore, the superior advantage, whatever it might be, which German hosiery had in the United States must be due to other causes than tariffs. He wondered whether any of them had taken to heart the lesson of the extremely bad weather we had suffered for some months. Once Mr. Bright told him that in the autumn of 1845, year before the Corn Tax was taken off, he was driving from the North of Scotland to England amid constant and heavy rain. "That was the rain," said Mr. Bright, which rained away the Corn Laws—because the scarcity following that very bad season, particularly in Ireland, produced such a state of things that the Government of the day were compelled to open the ports. Think what would have happened this year if the ports had been shut (hear, hear). He thought that, as the rain in the former year rained away the Corn Laws, so the rain of this year would probably prevent people from putting the Corn Laws on again (hear, hear, and cheers). We could now rejoice in having supplies of food coming to us from all seas, and that besides corn. If they were invited to join the Tariff League, let them ask the Protectionist canvasser whether it was not true that his policy would raise the price of the whole supply of foodstuffs; whether it would not lessen the purchasing power of the people, and thus injure home trade, whether Protection could possibly be confined to two or three industries to the exclusion of others; whether the new policy would not increase the proportion paid by the poor to National taxes; and whether the struggle for economic monopoly would not lead here, as it had led everywhere else, to political corruption (hear, hear)? The policy of Protection was, in short, contrary to experience, against argument, and against social justice. It might be thought by some persons that, under a system of retaliation, if we put our duties up other people would put their duties down, but that had never been so in the history of tariff wars. Protection built up powerfully vested interests, which could be not at all broken down or restricted. We had indeed a sort of protected interest now in public houses, but did anybody think that privileged trade purified politics or elevated the standard of public life? There was no finality in retaliation. Personally he was not going to be led away by any phantasmagoria of Empire from the fundamental problem which was—how we could best make employment in this country steady, continuous, and well remunerated (cheers, and hear, hear). He could scarcely read with patience the language in which some men, who ought to know better, excommunicated "with bell, book and candle," the nearly Free Traders. It was not true (Cobden advocated cheap food in order that employers might pay less for labor. Cobden's own words were—"We want the repeal of the Corn Laws in order that we may have a greater demand for labour and that we may be able to pay higher rewards to the laborer." Moreover, he (Mr. Morley), in reply to another point, maintained that, in respect to relations with the Colonies, there was no difference in principle between the most high-flying Imperialist of the present day and the view taken by the most drab common sense Radical and broad-brimmer placeman of forty years ago. The allegiance of the Colonies was, happily, far more durable than could be written in bonds, or parchment, or tariffs (hear, hear), for it was based on the natural affection of high-hearted, loyal men (cheers). He ventured to declare his opinion that we had a more reckless extravagant Government than that with which we were now afflicted (hear, hear). Before going to illustrate this charge he said if we were taking stock on our resources and of

the advantages which the United States possessed over us in the great industrial competition, we should not forget that the total amount of taxation in the United States, per head of the population, for the support of every form of government—National, State, and city—both as to taxes and rates, was less than the amount of taxation imposed upon their European competitors for Imperial and National purposes alone. It was, he thought, very significant that the very Unionists who used to declare that the Irish were rebels and could not be trusted, were now actually going to lend to the Irish people one hundred millions of public money, and that from a country which was said to be declining, and whose industries were said to be stagnant (a laugh). The House of Commons was not now taught, as it used to be taught, to respect itself. The Cabinet was in a demoralized state, and now attempts were being made to upset that financial system which had been the pillar of our prosperity for the last two generations, but he ventured to predict failure and discomfiture for the present Government and its ill-conceived plans.

MARRIAGE TOOMEY—HENNESSEY.

At St. Leo's Church, Mimico, Nov. 10th, the wedding of Miss Ellen, daughter of Mr. John Toomey to Mr. J. William Hennessey. The Rev. Father Coyle, assisted by Rev. Father Gibbons, officiated. The church was decorated with palms and flowers. Miss Stock played the organ. The bride was gowned in cream voile, having an accordion pleated chiffon shoulder cape and angel sleeves, the skirt being made with a faggoted yoke trimmed with a French knot. The bridal veil was surmounted with a coronet of orange blossoms and she carried a bouquet of white carnations. Miss Callahan, the bridesmaid, wore white Swiss muslin and a white picture hat, and carried pink carnations. The only jewels worn were star pins set with pearls, gifts from the groom. The groom was supported by his brother, Mr. M. Hennessey. After the ceremony a reception was held at the home of the bride's parents, New Toronto, where Mr. and Mrs. Hennessey received the congratulations of their many friends. Mr. and Mrs. Hennessey are very popular in their neighborhood, as was amply shown by the number of handsome and valuable presents they received.

A Solemn Scene

Chicago, Nov. 13.—A crowd of almost 200 persons knelt in prayer on the sidewalk in front of Archbishop Farley's residence at Madison avenue and Fifty-first street yesterday afternoon, while Father Lavelle administered the last rites of the Catholic Church to Patrick Kaveny, a window cleaner who lay dying from a fall from a window. Kaveny was 35 years old and employed at the Archbishop's residence. He had finished his work on a window on the second floor, when losing his balance, he fell backward. Beneath the window is a stairway leading into the cellar. Kaveny's head struck the sidewalk and he tumbled down the stairway. He was carried to the sidewalk and Father Lavelle summoned. Father Lavelle knelt, and while a bystander gave his coat for a pillow the priest recited the Lord's Prayer. The crowd, which had increased to almost 200, repeated the prayer. Then the last rites of the Church were administered, and Kaveny died.

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